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THE GOSPEL OF "A GRAMMARIAN'S FUNERAL." *

Robert Browning has been called the "Carlyle of Poetry." The term is a happy one. There is a close resemblance between these two great nineteenth century figures. Both scorned the task of amusing the public by their writings. Both present many problems of interpretation. Both regard the message as everything—the vesture as nothing. But there is in Browning a tender sympathy, a calmness of feeling, a spirit of reverence absent from his Scottish brother.

Robert Burns declared that an irreligious poet is a monster, an utter absurdity. Browning comes not under this ban. He is a believer, a strong believer, preeminently a religious poet. A fuller expression of his creed and of his religious life may be found in his poem *Easter Day*. Yet in *A Grammarian's Funeral* we are arrested not only by the religious note but by definite religious teaching and by an exposition of some of the fundamental principles of the poet's life.

The poem embodies, I believe, one great conception—a conception which is very beautifully and skilfully viewed in various aspects. That conception is the greatness of human life. Therein lies a gospel. The poet beholds a vision of a great world in which the spiritual is ever in peril of being throttled by the sordid. His world is a pilgrim's progress. Human life is summoned to uproot the sordid. In proportion as it succeeds in the effort does it achieve the greatness that rightly belongs to it.

A Grammarian's Funeral is a description of the burial of a scholar of the old mediæval school. They bear him to the

* A lecture delivered at Triplicane.

heights to bury him. The burying place must resemble the Grammarian. Life in the valleys is poor. On the mountain top is highest life. There must the Grammarian, man of lofty mind, find a resting place. The old Grammarian has been no mean man—in truth a poet. Without fame, without honour he lived his unobserved life. The hard toil of his youth soon produced the aged look. His hair was grey, his back was bent, his step was weary. Men pitied him. He like a great man scorned their pity, sought harder work, toiled day and night long, long hours over his books. In the midst of the toil a friend comes to give advice—"Kill not yourself thus. Taste life. Enter its joys. Be not always weary with toil." "This is not life"—is the scholar's reply. "Life is to come. And first I must learn how to live. Here we gain the means. There God will provide the opportunity for using them." Yet another advises—"Time is passing. *Carpe diem.* Pluck the moment." "Is time passing"—is his answer—"Time!—man has forever!" A third sympathiser says—"Take rest." Rest! He plunged into harder work. "We must not seek quick returns"—he says. "We must be content to toil long, perhaps in weariness and disappointment, and wait for many years ere the fruition appears. It is God's task to perfect earth into heaven." Then Browning reflects. The low man seeks only a small achievement and carries it out. The high man sets his affection upon a great thing but perchance never reaches it. Thus they bury him.

So through all this exquisitely beautiful poem there seems to throb one great idea—the grandeur of human life. "He would not discount life, he magnified it" says Browning.

There are in the poem three chief aspects of this greatness of human life. First is the greatness of toil. If life is really great, toil must share in its greatness. Intensity is written large upon the life of the Grammarian. But the doubter may ask—Is toil really great? Are the toil of the scholar and the toil of the cooly both great? The answer is affirmative. Toil is the gate of achievement. "Let me know all," was the Grammarian's cry. To know I must toil. Nothing comes without industry; for toil is the prelude to all real achievement. There are men who toil terribly but who seem not to enter into the reward of their toil. The prize is only deferred. Perhaps it has

not come, says Browning. It certainly will come. Be not too eager for quick returns.

Toil is great, thinks Browning, for toil develops character. The Grammarian's toil made his head bald, his eye leaden, his physique weak. But it made manhood in his character. It strengthened his will-power, gave to him clearness of thought and vigour of learning. Hard, constant toil ever has the same influence upon the character, be it the toil of the scavenger or the scholar. Perhaps it was work that killed him. But, if work maimed the body, it made the soul; it made the character, and perchance the character would not have attained its lofty eminence but for the toil that overtasked and broke down the physical frame.

"Toil is great," says the Grammarian, "for there is no end to it. There is no end to learning." And learning is toil. For learning is ever advancing. Only for the Omniscient Being is learning complete—a spherical whole. Through all the long vistas of eternity must we not conceive the human soul ever making fresh discoveries of the resources of the Infinite Being. And as in one particular branch of toil, so in the general. Toil is eternal. Idleness can never be our life. Idleness is poverty. "His servants shall serve Him." That is a final message of the apocalyptic seer. Toil is an eternal factor in human life. "Rest is rust; life is love, laughter, and labour."

Yet the Grammarian is well aware that there is imminent danger of this greatness being lost. There is a power in this world, be it Devil, Evil or Satan, which strives to remove greatness and make life mean. Hence come the subtle temptations to ease. Well-meaning friends gently strive to insinuate ease into his life. "Let me know all. Let me do all," is his swift reply to their prating littleness. "Speak not of most or least, painful or easy." There speaks the conquering spirit. That way lies greatness.

But, second, as life is great, we must endeavour to get a clear vision of its greatness by viewing the whole.

> Image the whole, then execute the parts—
> Fancy the fabric
> Quite, ere you build, ere steel strike fire from quartz,
> Ere mortar dab brick!

This is rational but unusual. The architect, it is true, has

at a critical period of its history mark him out as one of the great religious leaders of this country. His name has been cherished and revered by posterity not only for his sterling virtues as a man, and for his deep erudition and versatile genius, but for the firm and invincible mind with which at a time of severe calamities he encountered the troubles that afflicted those of his religious persuasion. Every student of history knows that when, in the beginning of the 14th. century, South India was attacked by the Mussulmans and the sovereigns of its ancient dynasties had to surrender their sceptres to the enemy, there fell an irrevocable blow both on the political independence and on the religious freedom of the Hindus of the South. From that time onward the whole of South India became a vast theatre of racial and religious feuds. The strength and fanaticism of the Muhammadans, the crusading spirit of their soldiers and the discipline of their creed made them irresistible. Torn by factions and caste quarrels, weakened by centuries of internecine wars and effete government, the Hindus were scarcely equal to the struggle, and had to look on with despair while slaughter and dismay were carried into their very homes, and pollution and blood into their temples. Consequently thousands of afflicted people were prepared to barter their religion for their safety, and embrace the doctrines of Muhammad. Hindu society was threatened, and it seemed that the religion which had been the life of the country from immemorial times was on the brink of forcible destruction. It was the organizing genius, the industry, the faith, and the patience of Vedantacharya and Vidyaranya, the respective leaders of Vaishnavism and Saivism, that restored the faith of the panic-stricken people in their religion and brought about its triumph over Islam in this part of India. What Vidyaranya did for Adwaitism, Vedantacharya did for Visishtadwaitism. The former revived and continued the work of Sankara, and the latter that of Ramanuja. Both were men of extraordinary intellect and encyclopædic knowledge, and rivals worthy of each other ; but while they were the leaders of different schools of Hinduism, they were at one in their hatred of Muhammadanism.

Vedanta Desika, otherwise known as Venkatanathacharya, was born at Thuppil, a suburb of the historic city of Conjee-

veram, some time about the year 1270.* His father, Anantasuri Somayagi was, as his name implies, an orthodox Vaishnavite, who had performed the Somayaga, and who was well known to his contemporaries as a sage and scholar. Venkatanatha's mother,† Thotharamba, was a woman worthy of her husband, a zealous partner of his orthodox life. The story is that for a long time they had no child, that God Venkateswara of Tirupati appeared one day to them in a vision and promised them a son in case they undertook a pilgrimage to his shrine. They did so, and during their sojourn in that holy place Srinivasa once again appeared before the sleeping Thotharamba and presented her with a bell. The next day the bell of the sanctuary was missing, and it was soon found, to the surprise of all, with Anantasuri and his wife. A hundred tongues at once murmured words of scandal against the pious couple, whose protests and explanations only caused the laughter and contempt of the onlookers. At this stage one of them became inspired and confirmed the miraculous account which the supposed culprits gave in regard to the way in which they obtained possession of the bell. All insinuations were then changed into applause, and all laughter into reverence. As the god's chosen devotee, Anantasuri obtained the homage of respect from all the people of Tirupati, and returned soon to Conjeeveram. Twelve years later, it is said, Thotharamba gave birth to a son, whom the exultant parents named Venkatanatha, after the god whose gift he was.

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* According to tradition, Desika lived for "one century." The year of his death is, according to the *Guruparampara*, a Vaishnavite work of the 15th. or 16th. century, 1369. It has been pointed out by some, however, that he died in 1372, as an inscription at Srirangam temple shows. There is reason to believe, as is shown at the end of this article, that the date 1369 is correct and the Srirangam inscription cannot be implicitly trusted. Calculating a century backward, therefore, from 1369, we arrive at 1270 (September). It may, however, be here stated that, even if the date of the Srirangam inscription be taken to be true, 1268 may be considered to be the year of Desika's birth, as it is not impossible for a man, especially a saint of good character, to live 102 years.

† She was the daughter of Padmanabha or Ranga Raja Pillan, the granddaughter of Ramanuja Pillan, and the great-granddaughter of the learned Kdambi Acchan, or Pranatartihara, a nephew and disciple of the famous Ramanuja who was entrusted with the preparation of his daily food. She thus belonged to an illustrious family and was a descendant ot the greatest of Vaishnava philosophers. Her brother was named Ramanuja Pillan and had the honour of being, as the article mentions further on, Venkatanatha's Guru.

A child of penance and prayer, of a family remarkable for scholarship, Venkatanatha evinced even when he was a boy an extraordinarily precocious genius and a thirst for knowledge far beyond his years. Reared in an atmosphere of piety and learning, he passed hours which other boys of his tender age devoted to amusement in study and meditation. Consequently when one day, after the boy's thread ceremony was over, he was taken by his maternal uncle, Ramanuja Appillan, a scholar of wide renown, to his guru, Varadacharya,* then the pillar of Vaishnavism and the apostolic descendant of the great Ramanuja at Srirangam, the latter was so much struck with the handsome and brilliant youth that he at once prophesied for him an illustrious future. The panegyrists of Venkatanatha narrate with pride how, on the occasion of his first meeting with Nadadhur Ammal, by which appellation Varadacharya was known to his contemporaries, the untutored boy of seven reminded the reverend lecturer before him of the topic which he had been lecturing upon, and which had been interrupted and forgotten in the excitement of the boy's arrival. To impart education to such a youth was a pleasant task and very soon Ramanuja Appillan found that to his ingenious nephew the deepest philosophy and the most beautiful poetry were equally congenial studies. So fondly did Venkatanatha take to his studies that in a short time his mind was saturated with all the knowledge and business of his age. To an extensive knowledge of Sanskrit literature, he added that of the Tamil tongue, and the writings of the Alwars and Saivite saints were deposited in his mind as carefully as the Vedas, Upanishads, Puranas, and the commentaries of Sankara, Ramanuja and Madhava. Being endowed with an unusual combination of practical, philosophic, and literary gifts he could compose, both in prose and verse, on a remarkably wide range of subjects. At the same time, it is said, he cultivated the practical arts which opened the road to contentment, if not to wealth, and which gained for him later on the title of *Sarvatantra Swatantra*, or master of all sciences

* He was also known as Nadadhur Ammal. He was the son of Deva Raja Perumal, and grandson of Varada Vishnu, a disciple and nephew (sister's son) of the great philosopher and commentator, Ramanuja. Varadacharya was the author of *Tatwa Sara*.

and arts, from his followers. A curious story current among the Vaishnavites illustrates this versatility of Venkatanatha's attainments. Years after, while he was lecturing at Tiruvahindrapuram, an artisan, instigated by Venkatanatha's enemies, taunted him with vanity in assuming the title of *Sarvatantra Swatantra*, and challenged him to sink a well, under the impression that a Brahmin of such high birth and breeding could never subject himself to the discomforts of so menial a task. Venkatanatha, however, applied himself to it, and lo! in a few days there was as fine a well as ever was seen in the country! The pious traveller who is in search of ancient monuments and interesting relics can see it even to-day.

His education over, Venkatanatha left Kanchi—he must have been at least fifteen then—and fixed his residence at Tiruvahindrapuram, a picturesque village on the banks of the Gadilam,* about five miles to the west of Cuddalore. Tiruvahindrapuram had already become, thanks to tradition and legend, a prominent stronghold of Vaishnavism. The local legend says that once Devanayaka Perumal, the god of the village temple, was thirsty and asked his servant and vehicle, Garuda, to bring water, and that the latter traced with his beak the channel in which the river flows at present. This is the reason, says the Purana, of the river running at the very foot of the temple.† Situated on the very brink of the Gadilam, and on a terrace close under the high and picturesque plateau of Mount Capper, the temple of Devanayaka attracts thousands of pilgrims every year, as much for the beauty of its situation as for its holy associations and festivals. For the antiquarian also it possesses a singular interest in the fact that, besides containing numerous inscriptions of the Chola and Pandyan kings, it figures in the *Nalayira Prabandham*, the anthology of 4,000 stanzas compiled by the celebrated Natha Muni in the ninth century and known among the worshippers of Vishnu as the Tamil Veda—a circumstance which makes us infer that the temple must have been considerably prior to the ninth century.

* This is Orme's "River of Tirupoplyore." Literally *Gadilam* means 'deep' river. The Vaishnavites call it *Garuda Nadhi*, or Garuda's river. It flows at the foot of the ruins of Fort St. David, and on the eastern side of Cuddalore, and then joins the sea.

† See South Arcot *Gazetteer*, p. 323.

Such was the place to which Venkatanatha proceeded after his education. He stayed there for more than fifteen years, and the site of the house in which he lived is pointed out to this day. Throughout this period the rising philosopher won steadily increasing attention and delivered himself vigorously to a large and growing audience on the doctrines of Vaishnavism and (as he declared) its superiority to Saivism and other religions. The magnetic personality of the preacher, the marvellous store of knowledge which he brought to bear in refuting the beliefs and principles of other creeds, especially those of the Adwaitic school, and the sincerity which cast a glow of beauty even over his controversial efforts, made him an ideal teacher who commanded the admiration of his followers and the respect of his opponents. It was at this period, probably, that his unrivalled Vedantic lore gained for him the title of Vedantacharya. Unfortunately we know nothing of his domestic life. There can be no doubt that he led a Grahastha's * life at Tiruvahindrapuram. In all probability his son Varadacharya † was born here. Vedantacharya did not believe that his mission could not be a success unless he took to monastic life and immured himself in a cloister. He delivered his instructions not in secluded places far away from the busy world but in the very homes of his disciples, thereby raising the dignity of a householder's life. This consecration of the daily resorts of men to the study of religion had the natural effect of making the communication of knowledge easy and rapid. Thousands heard his lessons, and the schools of Visishtadwaitism became much more thronged than they had ever been. A rapid succession of followers, who came from different quarters of the country, diffused the name of their teacher till it reached the utmost limits of the Sanskrit and Tamil languages. Venkatanatha's labours were not confined to preaching alone. He wrote many original works, the first few of which saw the light of day at Tiruvahindrapuram. As an able writer has pointed out in a recent number of the *Indian Review*, most of these early works were hymns of praise on the deities of the place. " One

* 'Grahastha' means a householder—the second of the four stages of a Brahmin's life.

† He was a worthy son of his father, a great scholar and author. Nothing further is known about Vedantacharya's descendants.

seen that, provided the accounts of his stay at Tiruvahindrapuram and Conjeeveram and his northern tour are true—and their truth is unquestionable—he could not have come to Srirangam before forty. We may therefore conclude that, at the time of Malik Kafur's invasion, Vedantacharya had not yet returned from his tour, and that he was invested with the pontifical robes one or two years after the invasion of 1309.

The period of the apostolic labours of Venkatanatha at Srirangam was perhaps the most glorious in his life, certainly one of the most important epochs in the history of Vaishnavism. With the fiery ardour of a preacher he combined the laborious tasks of an expounder, commentator and original writer. A powerful thinker, he elaborated certain doctrines of his own which, though not entirely new, had not hitherto been given that prominence which he thought they deserved. The most important of these was the doctrine of Prapatti, or secret surrender to God, through a Guru—a doctrine more or less of the same nature as the Christian idea of repentance and forgiveness. It was the elaboration of these doctrines, together with the organization of certain ceremonials to be observed in daily life, that led to the famous schism which even now agitates the relations and weakens the strength of the Vaishnavites. The two distinct parties of the Thengalais and Vadagalais arose, the former being the champions of the vernacular, and the latter the advocates of Sanskrit, though not to the entire exclusion of the vernacular. This is not the place to enter into a detailed discussion of the various theories, doctrines, and observances in which these factions differ; it will be sufficient if we note that, by a curious irony of fate, Vedanta Desika's efforts, while successful in strengthening Vaishnavism as against other creeds, indirectly weakened it by breaking its unity. As a natural consequence Venkatanatha had many enemies, who harassed him in a hundred petty ways; but his virtues, his simplicity, and forgiving temperament, his sincere and persuasive eloquence, and his spiritual and supernatural powers which were proved by the evidence of miracles, won the passionate support of the people among whom he worked, and made him the victor. Besides expounding the *Sri Bhashya*, the great commentary of Ramanuja, thirty times, he found leisure to write numerous

works of great merit in connection with it—the *Tatwika*, an extensive commentary on the Sri Bhashya; the *Tatparya Chandrika*, an elaborate commentary on the Gita; the *Sata dushani*, giving a hundred objections to Adwaitism: the *Nyaya Sidhanjana*, a prose text-book of Visishtadwaitism; the *Seswara Memamsa*, a commentary on Jaimuni's work with a view to demolish the common theory that he is atheistic; and *Adhikarana Saravali*, "a series of Sanskrit verses summarising the discussions of the various types of the Vedanta Sutras." The versatility of Venkatanatha's genius can be seen in the fact that, while writing the above, he composed the epic poem, *Yadhavabhyudaya*, describing the life of Sri Krishna; the *Hamsa Sandesha*, or swan messenger, in which he makes a swan carry a message from Rama on the banks of the Godaveri to Sita in Lanka: the *Paduka Sahasra*,* a stupendous work of a thousand stanzas on the virtues and glory of the Lord's sandals; the *Subhashita Nivi*, a didactic work of about one hundred and fifty stanzas; and the *Sankalpa Suryodhaya*, an allegorical drama in ten acts, in which the dramatist describes the troubles and trials which the soul encounters in order to obtain Godhood, that is, to become absorbed in the universal soul.† The total number of Venkatanatha's works was more than a hundred and they included such widely diversified subjects as astronomy, geography, physics, and philosophy.

A word may here be said of the nature of Vedantacharya's writings and his position among the literary luminaries of India. His writings have not attracted from Oriental scholars that amount of attention which they deserve for the reason that they are mostly sectarian—not that Desika was narrow in his views or fanatical in his tone but the times in which he lived needed a writer whose mental energy and critical acumen should be devoted to polemical uses. But for him and his writings the Visishtadwaitic school would have lost half its strength, espec-

* It was a poem written in a literary competition with Pillai Lokacharya, the leader of the other sect of the Vaishnavite community. The story is that both bound themselves to compose a poem of 1,000 stanzas in praise of Ranganatha, that in spite of Pillai Lokacharya's untiring industry, he was not able to compose 500 stanzas by the dawn of day, but that Vedanta Desika composed extempore verses, 1,000 in number, in the course of a few hours,—and all this only on the sandals of the god! He had not yet proceeded to the description of his person!

† For an able and detailed analysis of the play, see *Indian Review*, Nov. 1908

ially as the gigantic intellect of Vidyaranya was working on behalf of the Adwaitic system. He was, therefore, as much an advocate as a religious leader. He was by necessity an ardent partisan. But what Hinduism in general lost, Vaishnavism in its most important aspect gained. In spite of his extensive lore, his genius had to be intensive. Yet it must be said to his eternal credit that his writings bewilder the reader by their versatility, their deep thought, their beauty of style, their moral fervour, and the spiritual insight which inspires them. As a poet he is hardly inferior to Kalidasa, while as a philosopher he belongs to the first rank.

It was at this time that the sack of Srirangam by the Muhammadans took place, in 1327.* The people had anticipated it, and ensured the safety of the idol of Ranganatha by sending it over to Madura. They further erected a partition wall in order to hide the innermost sanctuary from profane eyes, and then awaited with animated faith the attack of the invaders. In the battle or rather massacre which ensued, more than twelve thousand Hindus are said to have fallen. The temple was captured by the Muhammadans, plundered, and left in ruins. Desika seems to have taken part in the fight. At any rate he was found unconscious, by the anxious remnant of his followers, under a heap of corpses. He was then restored to consciousness and conveyed to Mysore. After staying there for a few years, Venkatanatha proceeded to Satyamangalam,† then a small and obscure village, in Coimbatore where he appears to have lived for more than twenty years, brooding over the loss of the religious freedom of his countrymen but never losing his confidence either in the strength of the faith to which he had consecrated his life or in the sympathy of his flock. It is highly probable that it is to this period we should assign the generous and noble invitation which Vidyaranya, the great Adwaitic seer, who had by this time

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* It was at this time that Tondamandalam, Trichinopoly, and other districts were, according to *Koilolugu*, conquered by the Mussulmans. This seems to be a historical fact.

† Now the chief town of a taluk of the same name in the district of Coimbatore, —on the Bhavani river, at the foot of the Northern Coimbatore hills. Its situation is very strategic, as it lies near the southern end of the Gazathotti Pass, the route from Mysore to Coimbatore district. For the history of the place, see *Imperial Gazetteer*, Madras, Vol. II., pp. 95-6.

founded the city of Vidyanagar and laid the basis of its greatness, is said to have extended to his Vaishnavite rival. But Desika refused to avail himself of the invitation on the ground that his sacred calling should not be disturbed by too much contact with the world, its charms and temptations, its pomps and vanities. To the active and ambitious mind of Vidyaranya work in the field of religion alone was not enough to satisfy. He therefore added to his religious undertakings others of a political nature, and boldly played the part of a statesman and empire-builder. But to the calm and meek temperament of Venkatanatha, the din and strife of political life was an object of contempt and repulsion. Accordingly he did not identify himself with the interest of any kings or dynasties. He shunned politics and the intrigues and pageantry of court life. That is the reason why his name has not commanded so much attention and admiration from the world as that of Vidyaranya.

Venkatanatha's heart more and more yearned for his Ranganatha. His long exile at Satyamangalam was never free from the shadow of his sorrow at the desolation of Srirangam and the cessation of worship there. To see himself an exile, his followers scattered and persecuted, as all other Hindus were, by the Mussulman chieftains, and the image of Ranganatha compelled to find refuge somewhere in Madura,—all this made those years of his long career which Vedantacharya spent here perhaps more full than any others of recurring grief. It was on one of these occasions of sorrow that he wrote the *Abhiti Sthava*, "the hymn to expel danger," in which he prays to the God of his heart to put an end to the sufferings of the people, and restore the prosperity and greatness of Srirangam.

Desika's voice, as his followers are proud to relate, was heard. The persecution of the Muhammadans was soon punished by Bukka, the capable king of Vidyanagar, which had been established in 1336, nine years after the sack of Srirangam, by the great ecclesiastic and politician Vidyaranya.* Two lieutenants of his, Kampana Udayar † and Gopannarya, deprived the

* For an account of his life, see the *Madras Mail*, Oct. 21 or 22, 1909. I have given there a connected account of the great saint's career.

† See *Epig. Ind.*, Vol. VI, p. 324. Kampana Udayar was accompanied by Virupaksha. They established the authority of Vidyanagar in South Arcot,

Muhammadan chieftains of their chiefdoms, and replaced their doubtful and precarious rule by the comparatively efficient and regular government of Vidyanagar (1361-5). The period of bloodshed and oppression ceased, and the people, victims of bigotry for half a century, enjoyed once again the benefits of political and religious freedom. Many hundreds of temples were built, and Hinduism received from the Emperor of Vidyanagar a powerful support. Gopannarya was, as his name implies, an orthodox champion of Vaishnavism, and his zeal resulted in the restoration of the idol of Ranganatha from Tirupati (whither it had been taken from Madura) to Srirangam. The actual date of the restoration is unknown; but it can be inferred that, as the conquest of the South was complete by the year 1365,* the event must have taken place about that year.

When Vedantacharya received this news, he returned to the scene of his past labours and once again resumed his teaching and disputations. Already more than ninety years of age, he

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Madura and Trichinopoly about 1365. See Sewell's *Forgotten Empire*, pp. 2,7, and the Trichinopoly *Gazetteer*, p. 48.

* The restoration of the image to the temple is recorded in an inscription on its eastern wall, in two slokas. According to this the date is 1371-2. It has been maintained that Vedanta Desika composed the verses. If this were the case, he must have died after 1371-2. But the Guruparampara says that he died in the month of Kartikai, *i. e.*, November 1369. All other traditions also agree that Desika died in 1369. We have therefore to take it that the restoration must have taken place about 1365 and that the date 1371-2 is an anachronism. It is not improbable that the inscription might have been carved years after the actual consecration of the image. Mr. T. Rajagopalacharya, the author of the *Indian Review* article from which we have quoted, rejects the date 1371-2 on the following grounds: (1) that it is inconsistent with the date, *Saumya* and *Krithika*, mentioned in the Guruparampara; (2) that the inscription itself is suspicious, as it contains only two verses of identical meaning with a date in chronogram prefixed to them,—a purposeless repetition—and does not contain the full commencement, usual in inscriptions, expressing the cyclic year, month and day; (3) that the date, Saka 1293, given by Koilolugu is only a reproduction of the purport of these inscriptions, and therefore is not quite authoritative; (4) that there is an inconsistency in the account of the Koilolugu itself in calling Saka 1293 by the name of *Paritapi*, which really corresponds to Saka 1294 expired; and that (5) Pillai Lokacharya, in his *Yatindrapravana Vaibhavam*, says that the restoration took place in the year *Bahupriya*—a chronogram for Saka 1283, and 1361—and not Bandhupriya (Saka 1393). Pillai Lokacharya however commits an inconsistency in saying that that year is *Paritapi*. We see thus a most confused medley of dates, all of which are inconsistent. The only conclusion, necessarily tentative, we can arrive at is that the restoration took place between 1361 and 1365, and that Desika died about 1369.

spent the remaining few years of his life in unclouded felicity. He had the satisfaction of seeing his labours attended with success, the members of his flock increasing in thousands, and the principles of Visishtadwaitism spreading with rapidity into every nook and corner of the country. Active and industrious to the last, he composed at this advanced age, among other works, *Rahasyatraya Sara*, one of the most famous of his writings, in which he elaborated the doctrine of self-surrender. An idea of the extraordinary energy of this remarkable saint can be gained from the fact that, besides writing the above and teaching his followers, he found time to repair, with the aid of Gopannarya, the Govindaraja temple of Chidambaram, which must have had a full share in the calamities of Mussulman domination. Vedanta Desika died, according to the *Guruparampara*, in the Krithika month of the year Saumya, corresponding to November 1369, probably a few months before completing his hundredth year.

Such was the life and mission of this great saint, seer and scholar, whose name is venerated so much among the Sri Vaishnavites. The most eloquent testimony to his greatness is the fact that, when the daily puja is performed in their homes, they invoke his blessing, and pray that he may be with them and shed his wholesome influence on their character for "a century more." And as this prayer is repeated every day, the suppliant of heaven is indirectly praying for his eternal presence. Every ceremony in Vaishnavite homes, moreover, is commenced only after a preliminary panegyric on the sage, and in the list of those who receive holy offerings at marriages and on other sacred occasions, his name is joined to that of his god.* In fact there is no Vaishnavite temple in South India, which does not contain an idol of Venkatanatha also. All temples belonging to the Vadagalai sect necessarily have his image, while in those that belong to the Thengalais, who do not acknowledge him as their Acharya,

* No better example exists in history of an apotheosis, complete and thorough-going. In the devotion of people to Desika they have become exceedingly fanatical. The village of Tiruvahindapuram, especially, is the scene of splendid festivals celebrated in his honour, and therefore of feuds between the Vadagalai and Thengalai factions. An idea of the irreconcilable nature of these parties can be gained by the history of the dispute between them,—a dispute going on ever since 1760, one phase of which "is at this moment up before the Privy Council for adjudication." For a short summary of it, see South Arcot *Gazetteer*, pp. 224—5.

his position has given rise, during the last two or three centuries, to a conflict, often sanguinary, between the two sects; but in almost all of them the Vadagalais have established the right of Vedanta Desika to be represented, side by side with Manavala Maha Muni, the Acharya of the Thengalais, among the gods. And as this right is invariably accompanied with the right of fixing their own caste marks on that portion of the temple which is dedicated to Desika, it has resulted in an endless quarrel with the other party, the keenness and animosity of which time has only helped to increase.

Vedanta Desika's life and work has thus had the unfortunate effect of breaking the Vaishnavites into two factions; but it should be remembered that he himself was not instrumental in bringing it about. In fact the factions did not assume a hostile attitude till the ranks of the Thengalais were organized and strengthened by Manavala Maha Muni, who lived more than a century after Venkatanatha. It is curious to note that Manavala himself had a profound respect for Venkatanatha, and looked upon him as a great saint and scholar. It is the followers of the two leaders who have, in their unbridled and narrow-minded fanaticism, made their names watchwords of petty strife and silly animosities.

V. Rangachari.

TO THE FORMER STUDENTS OF THE MADRAS CHRISTIAN COLLEGE

(Read on College Day, 30th December, 1910.)

Gentlemen :

The time is again approaching for the annual celebration of our College Day. When that occasion comes I hope that many of you will meet together, as heretofore, and that your meeting will result in some extension and deepening of the influence which the College has exerted and I trust will continue to exert upon yourselves and through you upon Southern India. Most of you will believe me when I say that the impossibility of my being among you when you assemble in Madras is one of

the greatest trials incident to the condition in which I now am. You will also, I think, believe that my interest in you all is undiminished, and that few things do more to console me in my solitude and inactivity than to think that so much regard for me still survives as will induce you to welcome, if not to value, any remarks that it may occur to me to address to you.

In the message which I sent to the College Day meeting of last year I asked you to trace back to its ultimate source whatever effect for good has been produced on your characters and lives by the time that you spent in earlier years under the guidance of the College which most of you still regard with an appreciable measure of goodwill and even of affection. I asked you then to recognise that the distinctive feature of the College is that its inner life has in some degree been moulded, and its influence been permeated, by the teaching and the spirit to the central place of which it gives emphatic acknowledgment by the very name it bears. I do not know what measure of approval you may have accorded to what I thus said in my last year's message. I suppose that some of you accepted what I said as both true and important in substance. Some of you perhaps may have done exactly the reverse. In either case, however, I feel assured that none of you have found anything to offend you in the frank declaration of my own opinion on the point.

In what I mean to say on this occasion, I think I may proceed upon the assumption that one effect of your having been trained in our College, whatever be the ultimate cause of that effect, has been to give you a wider and more inspiring outlook upon life and to awaken within you some desire that your lives should be devoted to some high unselfish purpose. Most of you will agree with me that views and feelings of this description are yours to-day in somewhat greater measure than they would probably be if you had never been students within our College walls.

I further believe that I shall carry most of you along with me when I add that the benefit in these respects conferred on you has resulted from the fact that the College has always held, and been able to some extent to act upon, the theory that the formation and development of character is the central function of education. In right training the acquisition of knowledge

and many things besides have their own place of subordinate importance. Such things can be interwoven with, and can indeed be made most helpful to, the processes by which character is formed, yet by themselves are of little value unless dominated by the more lofty aim. Most of you have heard me dwell upon this theme when I have spoken to you directly, or have read what I have to say upon it in notes and articles in the College Magazine. Possibly you think it too bad of me to return now to such an outworn subject. Still I am disposed to think that experience, since active life began for you, has led you to recognise and feel that this subject is one that can hardly be pressed too forcibly on the attention of everyone who desires to make even the smallest contribution to the lasting welfare of his people or his country. Few things seem to me so encouraging in the forecasts which I sometimes make about the future as the recognition which is beginning to be given on all sides now to the principle that education which does not concentrate itself on the aim of moulding character aright is essentially a failure. No doubt in every land and age many whose lives have been given to the training of the generation that was to follow them have been more or less consciously inspired by the desire to implant germs of moral and spiritual life in the minds of those whose studies they were directing. Nevertheless it is not so very long since the principle that right character is the chief product of education came to be widely accepted, or so much as definitely enunciated, even in lands which regard themselves as fitted to be the leaders of mankind. Perhaps even to-day this principle is rather struggling for recognition than practically recognised. I rejoice to think that there are so many signs that the principle will receive ere long adequate recognition among your countrymen. It seems to me from many things that have been reaching my ears of late that the desire for the inclusion of a moral and religious element in ordinary education has fairly begun to show itself in every part of India. I depend upon you to do all that you find it possible to do in the way of extending and strengthening this desire. All leaders of Indian thought seem to be learning that the aspirations of many kinds which have become so conspicuous of late cannot be realised apart from the development in your countrymen of greater strength of

character, of greater mutual confidence and greater tenacity of purpose than they have for the most part manifested till now. You have been learning also that the most hopeful, if not the only, way in which your people may become all that the present situation so loudly summons them to be is that of bringing influence to bear on the early and impressionable years of each successive generation as its members prepare for and pass on towards the exercise of social activity and power. You are learning, further, that among such influences what is unselfish and ideal, what is in the strict sense ethical or moral, must hold the commanding place. You will further learn ere long, if indeed you have not to some extent learned already, that, human nature being what it is, high morality can be securely based in those alone who possess some assured conviction that things seen and present are but an infinitesimal part of a diviner system, or who at all events are longing to be possessed by this conviction and anxious to know all that can be known about that surrounding scheme of things, without some working plan of which our swiftly passing lives appear insignificant and trivial.

It is not so much the actual possession of any working plan of the universe: it is rather the desire and the attempt to frame one that lays the foundation on which a strong and useful character can be built. Many of you must be familiar with the saying of the famous Lessing to the effect that if permitted to select between the immediate possession of absolute truth and getting power to search out truth eternally for himself, the latter alternative would be his choice. It was a great saying and a noble one. Whether it was as wise as it was lofty depends on the exact meaning which one or another may import into the words. It cannot be denied that high and noble character may grow up in one who has not arrived at solutions satisfactory to himself on the great sad problem of man's relation to the universe. One who is only a searcher after truth may become high-minded, unselfish, and tenacious of purpose, provided that his search be persevered in and that he is ready to follow even glimmering lights that seem to promise him guidance along the difficult and dangerous path of earnest life. On the other hand, character cannot be formed aright in one whose mind is filled with the cares and interests that surround him day by day. The

outlook of such a one is so narrow that his thoughts must centre upon himself and his personal concerns. The danger becomes great lest he find room for no thought but that of his own advancement and success. I need not tell you that the man whose aspirations are confined to things like these is not one on whom his fellows can rely, and not one who can infuse tenacity of purpose into his community or be a leader of that community in its march towards noble but distant ends. Herein lies the danger of an education from which moral and religious influences are shut out. If no such influences are brought to bear on men in their early and impressionable years, the hope is small that such influences will afterwards take hold on them. History in some well-known recent developments, as well as the history of many bygone ages, gives ample illustration of the evil that results when a community is made up of, or is guided by, men whose early training has led them to give their whole attention to those things alone which our present state of being sets visibly and tangibly before us.

It need not be held that each separate individual whose definite education has thus been secular alone is thereby precluded from right development. Influences outside of those which his school or college has exerted may leave their mark for good upon him. Neither need it be denied that there may be times and circumstances in which purely secular educational institutions are desirable or even necessary. Yet if the influence of such institutions be unchecked, if they dominate the whole education of any land so that the thoughts and desires of each generation as it rises are bounded by the things of sense and time, the result will assuredly be fatal. Exceptions there may no doubt be but the tone and temper of any community in its mass, and therefore its whole destiny as well, naturally depend on the extent to which its members are impressed by moral ideals in their plastic years and the extent to which their characters are thereby rightly formed.

Now what are the practical results to which these trite and commonplace and yet important reflections tend? You are aware that the greater number of the schools and colleges which have up till now been founded and carried on by your countrymen include as little of the moral and religious element in the instruc-

tion which they afford as those which the Government of the country maintains—necessarily as I believe—upon purely secular lines. The first step to be taken towards making the great instrument of education among your people a means of moulding character aright is to secure that this shall no longer be the case. If all those educational institutions which are in the strictest sense your own definitely set themselves to form the character of their students on the highest principles of morality, and based their training on the sanctions of religion, a great step would be taken towards meeting what is to my mind the greatest necessity, and indeed the greatest danger, of the hour in India. Each of you might do something in his own sphere to bring about this much needed and salutary change in the scheme of education as it exists to-day. The object to be aimed at in the first place that, setting aside the small part of the machinery which for special reasons must be governmental and therefore secular alone, all institutions for ordinary education should undisguisedly give prominence, as their all-regulating aim, to the formation of character on the basis of morality and religion. If even a few men became deeply sensible of the supreme importance of this object and made its attainment a leading purpose in their lives, I believe that they would find themselves backed ere long by the whole weight of Indian opinion. Will not you be foremost in giving the initial impulse to a movement which, if it once begin, is certain to succeed?

Of course no one need expect that an object so great as this can be accomplished without difficulty or without some delay. Nothing great has ever been done in the history of the world without overcoming difficulties. It is plainly an essential part of the plan of the world that this should be so. It is well, however, to observe that in the present case one grave difficulty is conspicuous by its absence. You are aware that the system of general education as it stands at present both gives, and was meant to give, ample scope for the presence, in the overwhelmingly largest mass of ordinary education, of that moral and religious element on which the formation of character depends. The central feature of that system is that the State is to afford encouragement and aid to all who supply the people with education efficient on its secular side, allowing those who thus come

forward to its help to interweave moral and religious instruction with all the instruction they afford. They are to be free to do this not only without interference but even without notice by those through whom the State acts in educational affairs. Thus in making education the potent instrument it ought to be in moulding aright the character of the individual, the community, and the people at large throughout India, there is no difficulty from without. All that is needed is wisely directed public spirit to take full advantage of the opportunity so liberally afforded. Thus the way lies perfectly open for the managers of every school and college already in existence, and of all the many institutions of the kind which ought to come into existence hereafter, to accompany efficient instruction in what contributes to ease and advancement in life with instruction equally efficient in what may give life its proper dignity and inspire it with noble purpose.

Although thus there will be no difficulty from without, difficulties not a few both theoretical and practical will undoubtedly arise from within before the change can be made which you ought to do what you can to bring about. Concerning difficulties of this class I think it would not be beyond my power to say a few things that might be helpful. My strength, however, is but limited and the time of those to whom my remarks are intended to be read is limited also. Accordingly, I do not propose to burden this communication by discussing, or even by attempting to forecast, all the difficulties of this kind which are likely to arise. If they be boldly faced not one of them will be found to be insuperable. A single concluding observation is all that I shall make. No insurmountable difficulty ought to be or need be caused by the variety of creeds and sects which, as all men know, exists in India. Let each company of those who maintain educational institutions based upon the principle of forming character aright be faithful to the beliefs by which they wish their own lives and influence to be regulated. Let them see to it that such beliefs have an all-prevailing influence on the instruction afforded in their institutions, so that the students who go out from these may be expected throughout their lives to give evidence of the moral and religious temper which their training has inspired. Let not only tolerance, but respect for beliefs and opinions different from those under which he has

himself been trained, be instilled into the mind of every student. In the state of thought which is becoming prevalent among the products of modern education throughout Southern India it is far indeed from hopeless that sentiments like these will animate all whom care for their country's well-being may summon to work for the diffusion of real education, that is to say, of education inspired by moral purpose and directed towards moral ends. If public-spirited men are actuated, as I feel some confidence that they will be, by sentiments like these, it will be found that each difficulty, whether theoretical or practical, is already half-solved by the time that it is encountered.

I have not the slightest fear that any one of you will regard what has just been said as a token of any wavering of allegiance to the faith which I hold to be the fulfilment of all religions and, save in senses that are only secondary, the rival or antagonist of none. The plain fact is that every creed and every school of thought which has any chance of being educationally applied by public-spirited men in India affords a foundation sufficiently broad and sound for rearing the superstructure of high and noble character upon it. Nay, if there be validity in a foregoing portion of these remarks, such superstructure of character can be raised even on the unsatisfied desire to come into sympathy with the nature and the laws of that universe which surrounds and supports the narrow system to which man's earthly being is confined. So far as concerns the formation of a character which avails for the highest purposes of social and of national life, the one great educational evil is that the mind at its plastic stage should be practically moulded by the things of time and sense alone, so that great risk is run lest words like duty and self-devotion become but meaningless sounds in after-years and self-interest be left as a man's only aim.

All who hold and try to act upon the principles to which I have invited your attention are in reality allies and friends. Their ideals may not be in all respects the same and the methods may be different, and at times in appearance opposite, by which they endeavour to realise their cherished ideals. Nevertheless, it ought to be recognised that there is much more to unite than to keep apart all whose theory of education is that instruction ought to be permeated and controlled by the highest principles

of morality and religion with which those who afford it are acquainted. Those who aim at the same object but hold conflicting views about the proper method of attaining it often find that working plans for mutual help and effective co-operation are not so impossible as they at one time seemed. Obstacles which in theory are insuperable have a way of diminishing, and perhaps even of disappearing, when theory begins to be converted into practice. I am convinced that something like this will happen when the managing boards of all the colleges and schools which are aided by the State, and thereby incorporated into the general scheme, have learned that to form character aright is the highest end of education and have set themselves to gain that end in the way that to each separate company of them appears to be the best.

When such views as I am advocating begin to prevail, there will be no need of dispute with those who hold that the maintenance of some educational institutions which are secular alone is, for special reasons and in exceptional circumstances, an unfortunate necessity. Exceptions to general rules must always be allowed for. The one great matter is that some moral and religious element should be conspicuously present in the great mass of the institutions in which the education of the people is carried on. If you work earnestly to secure that this shall henceforward be the case, you must treat as opponents those only who regard an education that is purely secular, not as an occasional or temporary necessity, but as a final goal. I would indeed have you to oppose with vigour all men, if such there be, who continue deliberately to hold that everything religious or moral may safely be neglected in colleges and schools, and consequently that the moulding of character aright lies outside the function of ordinary education.

I have thus asked you to do all that may lie within your power towards introducing an element too grievously and too widely neglected until now into that education by which the mind of India is being formed for the ages that are to come. It is a task in which difficulties may be many and disappointment for a time be great. Nevertheless, I believe that not a few of you already recognise that the object I have dwelt on is one of prime importance and one upon the accomplishment of which the welfare of your country most materially depends.

I shall end my remarks with one further consideration. It is a consideration which I venture to believe that you will not regard as altogether presumptuous or irrelevant. The hope that some of you will give thought and effort to the task which I thus have set before you will be a consolation to the closing days of one who, with many faults and failures, has used such strength as has been given him for your welfare and for the welfare, through you, of the land for the right guidance of whose future you and such as you have now so great an opportunity.

WILLIAM MILLER.

Burgo Park,
Bridge of Allan, Scotland.

NOTES OF THE MONTH.

SOME months ago we took occasion to deal with the proposal of the Government of Madras to establish a number of model high schools. The question was again discussed at the recent meeting of the Madras Legislative Council. The Hon'ble Mr. T. V. Seshagiri Aiyar in a well-informed speech showed, we think, conclusively the unwisdom of the action foreshadowed by the Government of Madras. Nothing that has been said or done has in the smallest degree altered the conviction we have already expressed that the policy on which the Government is embarking is wholly and absolutely retrograde. It is true we acquit the present members of the Government of Madras of any intention to injure aided education. We believe they are perfectly sincere in their belief that the taking over by Government of these nineteen schools will in no way damage the cause of true education. Nevertheless the policy that is now being entered upon will, we venture to predict, lead to a complete reversal of the educational policy laid down repeatedly by the Government of India. "As for destroying good private schools," said the Hon'ble Sir Murray Hammick, "Government would never do anything of the sort. They would proceed very carefully and slowly, and if they found in any town a really good school not belonging to a District Board or a Municipality, that school would not find that it had any competitor in the shape of Government schools . . . He did wish the Council to understand that Government had no idea of planting down model schools all over the country to thrust out private enterprise, and so long as he retained his seat on the Government there would be no such intention." Precisely. So long as the present members

of the Government remain, the policy now inaugurated will be kept within bounds, and no good private school will suffer. But the action of the Government marks the turn of the tide. It indicates a changed attitude; and the action now initiated by the present Government, if it is persisted in, will ultimately kill aided education. The present members of the Government cannot bind their successors, and assurance of personal sympathy gives cold comfort, when it comes from those who are instituting a policy which will in all probability ultimately have deadly effect.

We need not repeat the arguments against the establishment of model schools, but there are two alluded to in the discussion in the Legislative Council that deserve emphasis. The first is the argument that the new policy will "strike at the root of all self-reliance and self-help." This contention is unquestionably right, and it is not answered by the statement that the net cost of Municipal and Board schools is already met by Government, and that the transference of the management of these schools to Government hardly affects in any way the question of self-reliance and self-help. The very fact that the management of the schools rests in the hands of local bodies is itself an incentive to private aid. The *Madras Mail* in a recent article on this question rightly points out that the weakness of the argument lies in the fact that these District and Municipal schools have as a matter of fact not called forth benefactions in the past, and if Mr. Seshagiri Aiyar could have pointed to actual instances of such generosity his contention would have had immensely more weight. This may be frankly granted. It must, however, be remembered in all fairness to the community that in the past the money lay largely in the hands of the land-owning and trading classes who had no interest in education, and that though wealth is now much more widely distributed amongst men who can appreciate the benefits of education, time is needed for the growth of a spirit of generosity. We do not doubt that if schools are left in the control of the educated community and if Government will give the needful stimulus, money will in the future be forthcoming from private sources for educational purposes. Instances may be cited even now. Apart from Pachaiyappa's College, which is the most important example of indigenous effort, colleges like the Berhampore Kallikota College, the Pittapur Rajah's College in Cocanada and the Mrs. A. V. Narasinga Rau College in Vizagapatam afford evidence that private benefactions will not be wanting. The more such schools pass into the hands of Government the less incentive will there be to private effort.

THE second argument against the present policy of the Government which we shall here deal with is one emphasized more particularly by the Zemindar of Doddapanaickanur. "The present system of education", said the Zemindar, "however perfect in itself, is still defective in one respect, that it is purely secular. And India is perhaps the only country in the world where an elaborate system of education is attempted without the necessary correlative of moral and religious training. This came to be the case because of the pledged neutrality of Government in matters of religion. They had to carry this policy into the question of education also. And unhappily for us, those who took up the work of the Government twenty-five years ago could not immediately introduce this corrective element into the curriculum of the school course. They only walked in the footsteps of the Government, and this in spite of the golden example set by the Christian missionaries in this direction. Any system of education without religion is bound to fail; and, more than that, it cannot but be fraught with ruin and trouble to the land. This was realised though late, and at the present day there is hardly an Indian institution worth the name that does not impart some kind of religious instruction which has come to be a source of strength to the school as well as a means of its popularity, success and good results." This argument has force in every land, but in India it is simply unanswerable. Education divorced from religious training is not only a defective system, but a danger to the state. This is acknowledged on all sides to-day. Yet the Government propose to multiply schools where religious training must in the nature of things become an impossibility. We do not assert that Government schools cannot exert a moral influence, but we do assert that the absence of direct religious teaching deprives a school of the most valuable handmaid of morality. If schools are defective to-day, the remedy lies, as we have already said, in the Government's own hands. Let there be increased control, if necessary, by strict yet sympathetic Government Inspectors, but above all let school authorities feel that every effort towards improvement will be warmly welcomed, and seconded by generous grants-in-aid. If such a policy be frankly and openly adopted we shall soon hear less of defects in secondary education. It will in the long run be less burdensome to the taxpayer, and it will do much to create a contented and loyal people.

THE speech delivered by H. E. the Governor at the opening of the new offices of the Christian Literature Society is worthy of the widest publicity. It was characterised by that deep sincerity that has marked

all His Excellency's utterances during his tenure of office, which we regret is coming to an end. We quote the following sentences bearing especially on missionary education :—

"I have been privileged during the few years that I have been here to see a good deal of missionary work in Southern India, and I can say now what I have said over and over again, that their labours in whatever field of activity they have been employed, whether in the field of education or hospitals or institutions for the blind, the deaf and the dumb, have always excited my whole-hearted admiration. Speaking here this afternoon, and with the Senior Member of Council by my side, I may say that we look upon missionaries in this country as our most stalwart and valuable allies in that great branch of administration which is exciting so much interest just now, namely, the branch of education. I say, gentlemen, we look upon you as allies in that work, and therefore you will understand what pleasure it is to me to be here this afternoon. Lord Curzon once observed—and it is an observation which I have often taken the liberty of repeating—that the greatest enemy which India has to fear, is the enemy of ignorance. I am convinced that that is a great truth and I therefore welcome any organization which can succeed in dispelling the dark clouds of ignorance which hang over parts of this country, thus letting in, as I said the other day, the sunlight of knowledge and wisdom.

"I have been reading the Report of the Home Committee of this Society held last year in London, and there are two items in the Report on which I would, if I may, say a word. On page 6 of the Report, after speaking of the nature of the books supplied to various schools in India it is said: 'There was a time when neither the natives of India themselves nor the Government Inspectors had any great objection to Christian books. But that time has passed, and there is now a determined opposition from both these quarters. Our "Christian Readers" are now far less widely used than they used to be, although in point of educational quality they have been kept well up to the requirements of the various Codes.' Ladies and gentlemen, I was sorry to read that statement in the Report. I deplore the fact all the more just now, when we are, all of us I think, seeking to find some remedy for the divorce of secular from religious training. I deplore just now to find that this excellent instrument which is at hand for improving the moral character of the young is being taken advantage of and utilized to a less degree than in the past. I only hope that this may be a passing phase and that in the years to come both the natives of India themselves and the

Government Inspectors will return to their first love for these Christian books in schools."

By the death of the Hon'ble Dewan Bahadur N. Subrahmanyam Madras has lost one of the most prominent of her citizens, and the Indian Christian community one of the most influential of its members. Mr. Subrahmanyam occupied a place on almost every public body, including the Syndicate of the University and the Municipality. He was for many years a member of the College Council of the Madras Christian College. In recent years he was nominated a member of the Legislative Council. It is difficult to think of any public body of which he was not at one time or another an important member. He became Administrator-General and Official Trustee some six or seven years ago, on the retirement of Mr. H. G. Wedderburn, and he was held in high esteem by his fellow-members of the legal profession. As is well known, for he often referred to it in his speeches, Mr. Subrahmanyam was a product of missionary education, He came under the influence of Christian teaching at the Wesleyan School at Negapatam, and was baptized by the late Rev. W. Simpson in Madras. He was for years a teacher in what is now the Wesley College at Royapettah. His prominence dated from the time he took to the profession of law. After a local practice at Chittoor, he went to England, and became a barrister. His subsequent career has been before our eyes. He has steadily gained in influence with the passing of the years. His most prominent benefactions have been connected with medicine. He commemorated the memory of his first wife by founding a Scholarship for Indian Christians at the Medical College, and more recently in memory of his mother he built the Kalyani Hospital at Mylapore. His affability and genial kindliness of spirit surrounded him with many friends, and in a multitude of ways his removal from our midst will cause a loss to the community.

LITERARY NOTICES AND NOTES.

The Problem of Unity. By the Rev. J. M. Wilson, D. D. London, Madras and Colombo; The Christian Literature Society; 1910. Price As. 2.

Dr. Wilson is a Canon of Worcester, and a member of the University of Cambridge. Preaching in Great St. Mary's, he made a dignified and earnest appeal to the historians and theologians of his

Alma Mater to come forward with the light and leading needed for the promotion of a true union among the divided Churches of the United Kingdom. It is this sermon that is here printed and published by the C. L. S. This is not a matter for scholars only, but for the members of every Church. Canon Wilson naturally speaks in the first place to those of his own communion. But he speaks in no sectarian temper, and his words deserve to be pondered by Christians of every fold.

The sermon briefly indicates important historical facts and processes that have conspired to emphasize the need for unity and to bring the question decisively to the front; and among them, as might be expected, the influences of the missionary propaganda are carefully recognised. Here in India, where so much has happened lately alike to signalise these unifying forces and to throw into startling relief their present limitations, the sermon should meet with a particularly sympathetic reception. One thing emphasized by Dr. Wilson is the importance of knowledge; he is no advocate of a hollow unity based on ignorance. But he sees that knowledge—of each other, and of the points wherein we differ—favours rather than hinders unity. That this is true the recent history of the Student Movement in Britain strikingly indicates. More thorough knowledge, in the spirit of reverence for our common Master and Lord, has notably drawn together Churchman and Nonconformist. All alike should read this sermon, and try to develop for themselves the lines of reflexion it suggests. That in itself would greatly help to the solution of the problem here discussed.

India before the English. By R. Sewell, M. C. S. London, Madras and Colombo; The Christian Literature Society; 1910. Price As. 4.

THIS is a reprint of the lectures delivered by Mr. Sewell before the East India Association in London in 1897. Their aim is to show (1) that the supposed unity of India as a single nation under a single ruler in the past is baseless; (2) that the taxation of India under British rule is lighter, and not heavier, than it was in past ages, a conclusion which applies to the land revenue as well as to other obligations; and (3) that the general condition of the people, and their state in regard to famines and similar visitations, were never better than under British rule. We cannot stop to trace the arguments; but Mr. Sewell works throughout on the basis of the available historical documents. If his conclusions are to be rebutted, it must be by genuine historical evidence, not by empty verbiage and unsupported assertions. The lectures give a useful line of inquiry for aspiring politicians.

Divine Incarnation. By a member of the Brotherhood of the Imitation of Jesus. London, Madras and Colombo; The Christian Literature Society; 1910. Price As. 3.

PROBABLY South Indian readers know but little of the *Rāmāyana* (more accurately, the *Ramcharitmanas*) of Tulsi Dās, but in Northern India it is highly influential. The conception of Divine Incarnation therein set forth is here criticised, in no unfriendly spirit, and shown to be too limited to satisfy the needs and longings of man. The writer believes, however, that it points to a true conception of Divine goodness and power, which is fully realised and exemplified in the birth, life and death of Jesus Christ.

Dictation Exercises from Standard Authors. By S. Rankin Wenlock, F. R. G. S. London; Macmillan and Co., Ltd.; 1910. Price 2*s.* 6*d.*

TEACHERS who have not leisure or inclination to look up dictation passages for themselves, or lack a sufficiency of standard books, will find this selection useful. The word-lists prefixed to the exercises are the commonplaces of spelling-books. There are also some useful hints on writing and the conduct of the dictation-lesson.

The Home-Work Atlas of Maps in Black and White. Edited by L. W. Lyde, M.A., F. R. G. S. London; Adam and Charles Black; 1910. Price 1*s.*

ITS editor tells us that the Atlas "is intended to supply at a moderate cost the data necessary for working the problems and exercises which are such an essential element in the modern teaching of Geography, but which are not to be found in the ordinary school atlas." It consists of eight small maps of each of the continents, to illustrate its World Relation, Relief, Temperature, Rainfall, Natural Vegetation and Distribution of Population. We have noticed one rather serious error in printing—the summer and winter temperatures of North America are obviously transposed (p. 6). Messrs. Black's geographers also seem to be unaware that there is any land in South India above 3,000 ft. in elevation. On the whole, in view of the great advances in recent cartography, we think something better might be offered for a shilling.

Memory Map-drawing. By Effie M. Anderson. Madras, Colombo and London; The Christian Literature Society; 1910. Price As. 5.

MAP-DRAWING is a very necessary element in education, especially in relation to history. Teachers and students will find here useful hints as to the development of the craft. Sound advice and practical illustrations are here: all that is needed besides is practice.

Iambica. An English-Greek and Greek-English Vocabulary for Writers of Iambic Verse. By J. Jackson, M.A. London; Macmillan and Co., Ltd.; 1909. Price 7*s*. 6*d*.

IF there are in India any who desire to acquire or to practise the gentle art of writing Greek Iambic Verse, they would find this volume useful. It is a very full vocabulary, almost exclusively based on the dialogues of extant Attic tragedies, which will go far to supply the indispensable material which the student who has only read a few plays can hardly hope to enjoy by memory alone. As it is not likely that many of our readers are disposed to write Iambics, further comment would be out of place.

LITERARY NOTES.

AN important contribution to philosophical criticism is the volume of *Essays* just published through Longmans by Mr. Bertrand Russell. His estimate of Pragmatism is especially discriminating, as it makes due allowance for those forces in present-day life which favour such doctrines, but lays bare its weaknesses. To many men, he points out, "The pragmatist's world will seem narrow and petty, robbing life of all that gives it value, and making Man himself smaller by depriving the universe which he contemplates of all its splendour."

The Times devotes a page to the consideration of Tolstoy and insists on the dilemma in which the critic is placed by his career. Beginning as an artist, and afterwards renouncing the pursuit of art, Tolstoy condemned not only the achievements of others but his own earlier performances. "Either he was right in his later beliefs, or he was wrong. If he was right, then his masterpieces are to be condemned together with *King Lear* and the Choral Symphony. If he was wrong, then his change of mind was the result of some kind of deterioration." How to admire the man's life without subscribing to his condemnation of his own work, is ably brought out in this review.

DR. E. A. ABBOTT'S name is familiar in India from his book on Shakespearean Grammar. It is not so generally known that he is a distinguished and patient investigator of New Testament problems. He

has now published a monumental book, *The Son of Man*, on the origin and significance of that title as applied to Jesus in the Gospels.

COMMANDER PEARY'S book on *The North Pole* is full of valuable information and chronicles romantic achievements. But there are blemishes in it, due to the temperament of the author, who is obviously not free from personal vanity. He speaks of the Pole as "earth's remotest spot," "The goal of the world's desire," "The last great geographical prize." The reviewer in the *Athenaeum* pertinently remarks that all these phrases apply equally well, not to say better, to the still undiscovered South Pole.

THE publication of the new *Encyclopaedia Britannica* has given rise to considerable controversy, not without public interest. We have no title to discuss the squabbles between the Cambridge University Press and the booksellers as to the terms of sale. When *The Times* took up the sale of the ninth edition of the *Encyclopaedia*, they announced —"We have entire control of the *Encyclopaedia Britannica* until 1919;" and the public, reading this guarantee, never anticipated that an entirely new edition, antiquating all others, would appear in 1910 and 1911. If the present publishers have not infringed the rights of *The Times* it is difficult to acquit that paper of insincerity in the exploitation of the ninth edition.

INCIDENTALLY, we note a characteristic feature of the instalment purchase system. A full-page advertisement booming the new work tells the reader minutely how little each volume will cost, and what sum he must pay in each instalment. But we have looked in vain for the number either of the volumes to be purchased or of the instalments to be paid. Thus the reader is left in the dark as to the total cost of the work he is invited to buy. £5 or £50—he can only guess. This is a notable example of a common failing; but the Cambridge University Press should be above such faults.

SCIENCE NOTES.

SOME months ago there was mentioned in these notes a new drug called 606; an interesting and authenticated account of the life-work of its discoverer appears in an American magazine. Paul Ehrlich, who was born in 1854, has spent most of his life in investigating the selective action of dye-stuffs on cells. His first important discovery was that blood-smears on microscope slides could be fixed and rendered more sensitive to stains by heating. After much work he develop-

ed his tri-acid stain, by means of which the white corpuscles can be classified as originating in the spleen, the lymphatic system and the marrow. In certain diseases the proportion of these different classes is greatly altered, and so the method forms a valuable aid in diagnosis. Ehrlich next tried injecting dyes into living animals, with results not directly of value, but decidedly encouraging.

NEXT he developed what he called the side-chain theory of immunity, which he employed in experiments on mice with vegetable poisons including ricin, the active principle of castor-oil. What he learned from these enabled him, when Behring discovered the diphtheria anti-toxin, to produce a much stronger serum. When a dose of toxin is administered, the resistance first falls and then rises till it is greater than the previous normal; when this stage is reached a second and larger dose can be given, which will be followed by another decrease, but to a higher minimum, and then a rise to a higher resistance than before, when a third and still larger dose can be administered. His next work was to arrange a method of standardising anti-toxins, and this task was undertaken by a government institute under his supervision. His institute, which is at Steglitz near Berlin, supplies the standard for the world.

THE problem of cancer attracted him, but he soon left it for others that promised speedier success. Sleeping sickness was the disease he selected for study, and it was among the dye-stuffs that he searched for a remedy. He found a new one, trypan red, which was able to cure infected mice, though it had no action on the germ in a test-tube; as a specific for sleeping sickness in man it proved to be a failure, as the trypanosome returned; it has, however, been found efficacious in a certain disease of cattle by Professor Nuttall. Meanwhile atoxyl, a compound of arsenic with a coal-tar derivative, had been tried by several investigators, but in this case also the cure was not permanent and besides the eyesight of the patient was often affected. Ehrlich tried other combinations of arsenic with dye-stuffs, and the 418th of the second series, arseno-phenyl-glycin, is under trial at present as a cure for sleeping sickness as well as for the disease of horses caused by the bite of the tsetse fly, *Glossina morsitans*. He found that the germs themselves became immune to the drugs, and so it was necessary to find a substance a single injection of which in an amount the patient could tolerate would destroy all the trypanosomes. 606 was Ehrlich's next discovery; it is being tested as a cure for syphilis, and has proved of use in relapsing fever.

DOUBT is being thrown on the conclusion that sleeping sickness is carried by the dusky tsetse fly, *Glossina palpalis* alone. Recently several cases have been reported from north-eastern Rhodesia and Nyasaland, which are far south of the most southerly point at which *G. palpalis* is known to occur. If, as is feared, it should prove that the more widely distributed *G. morsitans* can convey the disease, the campaign against it will be much more difficult. Dr. Bodeker points out that the fishermen are specially exposed to attacks by *G. palpalis*, and recommends the destruction of the thin strip of bamboo canes along the whole coast-line.

THE Mount Wilson Solar Observatory is furnished with a five-foot reflector, which has been utilised by Professor Ritchey for the photography of nebulae. A great difficulty in the use of such a telescope is the change of shape in the mirror due to unequal temperature: to avoid this the mirror and all its surroundings must be kept as far as possible at the same temperature, that is to say, the heating by the sun during the day and the cooling at night must be minimised. The effect of diurnal changes in temperature on the figure of the mirror was determined by laboratory experiments, and it was found that the chief effect was on the outer zone and that 2°F. was the maximum variation that could be permitted without perceptible loss of sharpness in the photographic star-images. The variation inside the unprotected dome was found to be as much as 20°F.; so it is obvious that the problem was not altogether an easy one to solve.

THE dome was protected by a sun-shield of white canvas, two feet from the steel covering of the dome; this reduced the temperature variation by one-half. Then the greater part of the telescope tube was enclosed during the day in a room or "canopy" of which the walls consisted of four thicknesses of fine blankets between covers of white canvas, and the floor of mats two inches thick. The mirror is further protected by a short cast-iron tube and the covers which protect its surface. The change of temperature within the canopy was thus reduced to 3·8° F. and the change of focus to a two-hundredth of an inch. The enlargement of the canopy and the installation within of a constant-temperature apparatus will diminish the variation still further. As a result of the care, of which the above forms a good illustration, magnificent photographs of nebulae have been secured far surpassing all previous attempts. From these it is apparent that spiral nebulae form a class by themselves, and Professor Ritchey has even found it

possible to attempt a classification according to the appearance of the "nebulous stars" which they contain.

RECENT PERIODICAL LITERATURE.

THE CONTEMPORARY REVIEW.

MR. EDWARD E. ANDERSON contributes a very suggestive article on *Our Knowledge of Jesus in the Light of Modern Research.* The quest after the 'historical Jesus' is no longer confined, Mr. Anderson says, to scholars interested in the problems of history. It commands the attention of those who feel the pressure of the social question, as well as of those who seek for a closer approach to reality in religion. Indeed, says Mr. Anderson, the social interest in Jesus is perhaps even stronger than the religious. An effort is being made, he says, to harness the religious forces for social ends and identify the aim of Jesus with social reform. The idea is, he says, that at an early period Christianity went off the rails, and that only now, in the light of historical investigation, are we coming to know the real Jesus. This in Mr. Anderson's opinion is a conclusion that is altogether too hasty, the problem of our knowledge of Jesus being one which admits of no such simple solution.

The quest after the historical Jesus has been by no means in vain, Mr. Anderson says, though the results of it may seem somewhat disappointing. It has taught us to distinguish more clearly between the kernel and the husk. It has given us a finer insight into the mind of Jesus, and has made Him more real if it has also made Him more human. It has not dissipated the mystery of His personality, though it has made us less willing to define it in terms of the intellect and more ready to express it in terms of the will. It has taught us that Jesus is a power that can be fully known only in the whole range of life, and it has concentrated attention on His personality. In that extraordinary personality, Mr. Anderson says, there lies a difficulty greater than that of reaching the assured facts regarding the life of Jesus—a difficulty which continually baffles our minds as often as we appear to have fathomed the secret, demands an ever-renewed research, and cannot, save in a very partial manner, be intellectually comprehended.

THERE are those, Mr. Anderson admits, who doubt the very existence of Jesus. They regard the portrait in the Gospels as the personified ideal of life, which arose among the early Christians, thrown back

on the past. This is an extreme view, but there is a truth underlying it, Mr. Anderson says, which we must not fail to recognise. There was a spirit abroad in the Roman Empire, he says, similar in many respects to the spirit of Jesus. "A mysterious tide of human brotherhood was making itself felt. Though it may have been a century after the birth of Jesus that it rose in flood, it sprung up and flowed on quite independently of Christianity. It helped to make Christianity victorious, but it was not originated by Christianity. The social impulse was drawing men together, and a deep religious longing was spreading, which even took the specific form of a longing for a Saviour." The times were ripe, Mr. Anderson says, for a religion with love for its keynote, based on the unity of God and the unity of man. We need not therefore, he says, wholly dissent from the view that Christianity was thrown up, like Stoicism and Mithraism, by this spiritual tide in humanity. We must recognise that the mind of Jesus, as it appears in the Synoptic Gospels, was a mind historically formed and, indeed, historically limited. The facts compel us to admit that He reaped where others had sown and brought to expression ideas which were struggling to the light. But we can make this admission all the more freely, Mr. Anderson says, if we believe in the immanence of God in history, and perceive that there are limitations imposed on revelation by historical conditions. It is an assured result of historical study, however, he says, that the reason why Christianity, after a long and hard struggle, overcame all those rival religions which appealed to the same needs and longings is to be found essentially in this that its religious and social ideals were bound up with an historic personality who gave them the strength and the certainty of fact. "Behind the whole movement of primitive Christianity lies the fact of Jesus. It was the fact of Jesus, and not the idea of the Christ; it was the actual personality of Jesus, and not the Messianic conception of it, which was the vitalising power." It is the desire to feel the original impression produced by this creative personality, Mr. Anderson says, no less than the passion for fact and the craving for reality, that inspires the critical endeavour to reach the 'historical Jesus.' Is the quest likely to be successful? In seeking an answer to this question Mr. Anderson remarks, in the first place, that we have no direct knowledge of Jesus in the strictest sense of the word. All our knowledge of Him is mediated to us through His friends, who present Him to us not only in the light of their friendship but in the light of a most exalted faith. Is it possible to get behind the faith to the fact of Jesus? If the words which have been put into the mouth of Jesus are the *ipsissima verba* of the Master, the problem

would not be so difficult, but Mr. Anderson evidently does not fully share the confidence with which Dr. Denney has expressed himself on this point, nor does he think that Professor Harnack has gone more than part of the way towards the resolution of the difficulty.

DEALING with the tradition of Jesus as embodied in the Gospels, Mr. Anderson says it is difficult to make use of the Fourth Gospel from the purely historical point of view. Between John and the Synoptists, he says, there is much more than a mere difference of language. There is a difference in the style of thought. In John the historical is largely transfused with the subjective, and the Gospel appears to be rather an interpretation than a simple narrative of Jesus. The subjective is present in the Synoptists also, but they give a much more objective picture of Jesus. The Synoptists write as preachers rather than as scientific historians. Nevertheless, Mr. Anderson says, we may feel assured that they give us a true impression of Jesus. Though they are artists and not chroniclers, the art they employ is chiefly the unconscious art of spiritual selection working in the community.

DEALING next with primitive Christianity as a source of our knowledge of Jesus, Mr. Anderson first remarks that great care must be exercised in attempting to infer the ideas of Jesus from the beliefs of the early Church. Jesus was above the heads of His reporters. Nevertheless primitive Christianity is a most important source of information regarding Jesus. For like every personality He is known not only through His own personal life but also through the impression which He produced on others, through the direction in which He set the current of their lives. His spirit persisted in His disciples. Not, however, Mr. Anderson remarks, that primitive Christianity was the pure outflow of the personality of Jesus. He entered into a stream of history that was flowing before He came, and continued to flow after He disappeared; His disciples came to Him with inherited beliefs, and they carried them away from Him along with their new faith. But primitive Christianity shows that Jesus was essentially the Creator of a new life and of a new consciousness of God, the source of a new dynamic at once spiritual and social in its effect.

Mr. Anderson deals in conclusion with the relation of Jesus to Messiahship. The reticence of Jesus on this point, he says, deserves careful consideration. In Mr. Anderson's opinion we cannot, strictly speaking, assert more than that Jesus regarded himself only as destined to be the Messiah. But whatever part Jesus may have had in the development of the Messianic dogma and in spite of the tendency in

early Christian thought to transfer the attributes of the Messiah to Him, it appears certain that the power behind primitive Christianity was not the idea of the Messiah but the personality of Jesus.

MR. E. WAKE COOK contributes a very readable and sensible article on *Anarchism in Literature: The Pest of Paradox.* Anarchism in literature, says Mr. Cook, is a still more serious thing than anarchism in art, poisoning as it does the national thought, undermining religion and morality, overturning all ideals, and bringing chaos into the language of the nation. In England the anarchical movement which was exotic in origin, was started by moral or intellectual inverts, or perverts, whose brilliancy aroused imitation among many of the popular writers. Whistler, who introduced anarchism into English art, did much to start anarchism in English literature. When after a course of extravagant self-adulation he had made himself notorious in London, he was joined by Oscar Wilde, the apostle of the aesthetic movement, who had already created a stir in Oxford and who thirsted for notoriety in literature. Later came Mr. Cunninghame Graham, Mr. G. K. Chesterton, and Mr. George Bernard Shaw. Mr. Cook devotes a considerable part of his article to a criticism of the writings of Oscar Wilde and Mr. Bernard Shaw, and what he has to say on them is well worth perusal. He disposes of Mr. Bernard Shaw's declaration that progress is an intrusion, by saying that if Mr. Shaw has not already refuted his own arguments he will probably soon do so; but, inasmuch as Mr. Shaw's despair of progress is shared by many serious 'thinkers,' he thinks it worth while to glance at the subject in some detail. He remarks, in the first place, that all questionings as to the reality of progress spring from a too narrow or an inadequate conception of the purpose of existence. If, as he believes, the whole course of scientific and philosophical research proves beyond reasonable doubt that the entire cosmos is informed by an all-pervading intelligence, we are bound, he says, to assume that there is a purpose or plan underlying the turmoil of events, and to see that true progress results from the discernment and conscious fulfilment of this purpose. He goes on to show how progress is being made in civilisation, in philosophy, and in science, and concludes with the following words which seem well worthy of quotation:—

> Returning to our immediate subject, there is no doubt that anarchism in literature is producing anarchism in the world of action. There is an ominous unrest; shallow writers and agitators are releasing elemental forces which they cannot control and which threaten chaos rather than promise a millennium. Faced as we are by grim and portentous sphinx riddles, this is not the time for Mephistophelian mirth and mockery of super-nonsense; we need clear seeing, insight, fore-

sight, and truth of statement. Above all, we need to rise above the plane of confused thinking and verbal juggling, on which contradiction and paradox flourish, to higher standpoints from which the truth underlying seeming contradictions is discerned and discords are resolved into grander harmonies.

This, though not in every part applicable to this country, may be commended to the notice of all who essay the very responsible task of guiding public opinion among us.

OTHER articles worthy of mention are a second instalment of the late Mrs. Holman Hunt's account of the Pre-Raphaelite Brotherhood; the first instalment, of an article on Anatole France by Count S. C. de Soissons; and *The Lady Summarised*, by Mrs. G. H. Putnam. Dr. Dillon deals with international relations in Europe and the chief hindrances to a European war, as well as with the state of affairs in Persia. To the Literary supplement 'Museus' contributes a short article on *Shakespeare's Moon.*

THE NINETEENTH CENTURY.

THERE is an interesting article in the December number by Sir Harry H. Johnston on *German Views of an Anglo-German Understanding* in which the writer seeks to focus what he calls 'the average views of enlightened and intelligent Germans' regarding the questions which alienate Britain and her allies of the Triple Entente from Germany and Austria. What seems to exasperate the German most is the fact that while Britain, France and Russia go on taking under their control all the undeveloped portions of the globe on which they can lay hands without conflict with a first class power, they have during the last ten years, made all possible use of their diplomacy to deny to Germany and Austria any great territorial expansion. German feeling on the subject might well be typified by Reginald Cleaver's picture in *Punch* where a daughter is pleading with her middle-aged mother in the park, "Mother, why mayn't I go to the ball?" The mother replies, "My dear, I have been through all that sort of thing and now see the vanity of it all." And the daughter, "But mayn't I see the vanity too?" Sir Harry cites the annexation of Bosnia and Herzegovina which the British press very nearly described as an outrage on international amenities, while they were prepared to pass off an Anglo-Russian agreement in regard to the partition of Persia as "a course of action imposed by supreme political necessity." Other causes of complaint are to be found in America, Asia and Africa. In America, everything seems to be arranged by a joint-understanding between Britain and the United States of America. Germany has been

denied so much as a coaling-station or a harbour, and any attempt on her part to secure one by purchase would be declared equivalent to a *casus belli* with the Anglo-Saxon world. In Asia, England and France have taken over huge provinces of the former Siamese Empire and have laid hands on all the territories they could seize along the coast of China. But when the German Emperor attempted an aggressive German policy in China, the British press rated him with vehemence, and since then, every attempt by Germany to obtain a foothold in the Pacific islands has been represented as an act of hostility to British interests. The climax was perhaps reached when Britain and France came to an understanding in Africa by which Morocco was handed over to France and the exclusive British occupation of Egypt was recognised.

HAVING mentioned these causes of complaint arising out of past transactions, Sir Harry proceeds to state the bases of a possible understanding in the future. The ambition of Germany and Austria is briefly this. They are resolved to play a great part in the future history of the Old World, and they propose as the theatre of their political and commercial influence the undeveloped lands of the Balkan Peninsula, of Asia Minor and of Mesopotamia. This would of course mean that German influence would become supreme at Constantinople, but why should this worry anybody? As for Russia, her European possessions are almost the size of the rest of Europe and include millions of acres of rich alluvial soil. Russia-in-Asia is another Canada, and like Canada will soon be one of the principal sources of world-goods. As regards England, in the words of Ex-President Roosevelt "The best guarantee for Great Britain on the Nile is the presence of Germany on the Euphrates." Germany and Britain have to make common cause in their dealings with the backward races of mankind. They must recognise that where a backward people whom they have brought under sway ceases to remain in a state of disorder or ignorance, it is their duty—the duty of each alike—to educate them eventually towards self-government. But this Anglo-German understanding is not to mean any relaxation of the now very strict alliance between Germany and Holland. That alliance must stand. With regard to France, the utmost concessions hinted at are the restoration of Metz and French-speaking Lorraine and a generous fulfilment of the original terms of the 1864 treaty.

"*The Question of the House of Lords*" is the title of an article by Mr. W. S. Lilly. It is practically a review and a discussion of Mr.

Harold Temperley's recent book on *Senates and Upper Chambers* in which the author attempts a solution of the Second Chamber question in England by an application of the comparative method. He has brought under survey, so far as it is possible, all the Upper Chambers of the English-speaking world and of the continent. In this article Mr. Lilly is endeavouring to summarise the main conclusions which have been derived from this process of comparative investigation. The chief lesson appears to be that an elected Senate is much stronger than a nominated one. In fact the power of the Upper Chamber has been proportioned everywhere to its democratic character. It has been so in the British colonies--in Victoria, Queensland and West Australia, and it has been so on the continent of Europe. "The logical outcome of the Cabinet and Party System is that a nominee Senate eventually gets into a position in which it must either conquer or die, and the *coup de grace* is usually administered by the Monarch who is unwilling to endanger his own position by supporting an unpopular Upper House. . . . If the Upper Chamber is elective, the lapse of two or three years at most brings its members on their trial before the hustings and the delay will have served to cool the heat of the popular house and its supporters or so to increase it that the new election will fill the Upper Chamber with candidates pledged to carry the disputed measure."—In the light of these facts, Mr. Temperley makes his own contribution to the question of the re-constitution of the House of Lords. The following is his scheme :—

Composition of the Lords (not including Princes of the Blood Royal who sit as of right—at present they number three)—	
Hereditary Lords (to be elected by the total number of existing Peers)	100
Nominated Life-Peers (three to be nominated each year by the King on the advice of Minister until complete) ...	30
Elected members (to be chosen on the same franchise as the Commons, either by *scrutin de liste* from six-member Constituencies or from enlarged single-member Constituencies, to sit for nine years, but one-third to retire by rotation every three years)	130
Total ...	260

The rest of the article Mr. Lilly devotes to a discussion of the principles of this scheme, mainly with a view to showing the fundamental differences between political and social conditions in England and the other countries of Europe and the inadvisability of applying to

England without sufficient limitations the conclusions derived from an observation of other countries. The main difference is thus stated by Mr. Lilly after an elaborate discussion—that while our representative institutions have come down to us without break of historic continuity, the political systems of other countries have been imitations of the English system—that while the vast majority of the Upper Chambers of the world have been *manufactured*, the English House of Lords has *grown*. This difference must be fully recognised in any attempt to reconstruct the House of Lords on suggestions derived by a use of the comparative method.

AN article which must be of interest to Indian readers in view of the proposed visit of His Majesty the King-Emperor, is *King Edward's Peace Tour in India* in which Mr. S. M. Mitra gives an interesting history of King Edward's visit to India as Prince of Wales in 1875-76. He recounts in detail the circumstances under which the visit was decided upon, the debates that took place in connection with it in the House of Commons and the undoubted beneficial effects which it produced on the political condition of India.

RELIGION is represented in this number by two articles—*The Creed of our Children* by Mrs. J. H. Bell and *St. Thomas Aquinas and the Ideals of Modernism* by C. Delish Burnas—and literature by Miss Emily Hickey on *Browning Biography* which is a lengthy and critical review of *The Life of Robert Browning* by Professor W. H. Griffin. Other articles are by Sir W. H. White on *The Naval Crisis*, Prince Kropotkin on *The Response of the Animals to their Environment*, Dr. W. H. D. Rouse on *The Place of Classics in Secondary Education*—a reply to Mr. Arthur Benson, and Mr. J. A. R. Marriott on *Is there a Conservative Party?*

THE FORTNIGHTLY REVIEW.

ONE aspect of this *Review* which will give satisfaction to an increasing number of readers is the struggle towards fairness represented by the selection of articles upon political subjects. This struggle, if it be a deliberate one, points to a recognition of the fact that there is a higher ideal before a Review editor than that of mere partisanship. Mr. Sidney Brooks who writes upon *Democracy and the Crisis* gives illustration of the foregoing statement by the independence of the attitude which he adopts and sets forth with his accustomed clearness and ability. It requires little effort to discover the topics

Onions, an article by Sewell upon the revival of Rugby football, *The Amateur and the Opera* by Orlo Williams, *The Childhood of Rachel* by Francis Gribble. *The Position of the Fine Arts in the New Copyright Bill* and a paper called *The Pipes of Pan* which seems to be a clever introduction to a number of books upon travel, adventure and sport that have been published recently.

COLLEGE NOTES.

THE mail during December announced to us the death of Dr. Charles Cooper, who a few years ago was amongst us, the much beloved Professor of Philosophy. To the present generation of students he was personally unknown, but by the great majority of the staff and by many thousands of old students scattered throughout the Presidency he was regarded with an esteem that falls to the lot of few men. It is hardly too much to say that so long as any of his old students remain alive his memory will be cherished in South India with an undying affection. The main facts of Dr. Cooper's life have been already made known by the daily press through the sketch of his life written by his former colleague, Mr. Morren. He was born in Aberdeenshire in 1831. On entering Marischal College he gained the distinguished position of first bursar, and he graduated with distinction in 1858. Following the natural bent of his mind he entered the United Presbyterian Church, and became in 1866 the minister of the congregation of Holm of Balfron in Stirlingshire. After a short time he accepted the offer of a professorship in Doveton College, Madras, and in 1873 he became Professor of Mental and Moral Science in the Madras Christian College. Here he found the work of his life. From this time on to 1899, when owing to the increasing burden of years he was compelled to retire from active service, he gave himself with whole-hearted devotion to his work in the College. The simplicity of his character, the geniality of his disposition, the thoroughness and lucidity of his teaching made him an ideal Professor, and his earnest and devoted services were repaid in an exceptional degree by the reverence and love of his students. His fellow-workers cherished towards him similar sentiments of affection and esteem, for as a colleague Dr. Cooper was very loyal, helpful and unselfish. As we write these words a letter from a former colleague now in England comes into our hands. "All one's memories of Charles Cooper," it says, "are pleasant memories, and he did a grand work, though I am sure he never suspected it. He had a beautiful modesty. Our friend that has left us made all our lives richer."

During the later years of his work amongst us he was successively Bursar and Acting-Principal of the College, and in these offices he exhibited the same assiduity and devotedness that marked his whole career. When he left us after twenty-six years of constant labour he carried with him the good wishes of all with whom he had come into contact. Some years before he retired his University honoured him with the degree of LL. D., and everyone who knew the value of his services felt that it was worthily bestowed. When he reached his own land he took up his abode in his old home at Sauchen in Aberdeenshire, where his sisters still live, and in his retirement devoted himself to quiet and unostentatious philanthropies in the district around. Though in weakened health for some considerable time, he was laid aside only for ten days, and he passed away in the closing days of November. His life is full of inspiring memories enriching those that remain to carry on the work he loved so well.

COLLEGE DAY was celebrated on the 30th December. The attendance in the morning was rather poor, about thirty-five being present at the Conference. The Report showed that, with the help of travelling agents, thirty-one members had been added to the roll during the year; also that steps were being taken to complete the railing round Dr. Miller's statue. The Secretary was requested to send a cablegram to Dr. Miller conveying the affectionate greetings of former students. A resolution was passed expressing the sorrow felt at the news of the Rev. Dr. Cooper's death and authorising the Secretary to send a letter of condolence to the members of Dr. Cooper's family. A vote of sympathy was also passed to Mr. P. R. Sundara Aiyar, the President of the College Day Association, in the bereavement he has recently suffered by the death of his eldest son, a graduate of the University and a student of the Law College.

The discussion at the Conference revealed a sense of dissatisfaction at the feebleness of the response made by former students to the efforts of the Committee towards securing from them a greater measure of support than they have given for some time past. It was pointed out that a large number of former students who were in Madras during the Christmas season did not attend the celebration because they had not received invitations. But, as pleaded by the Secretary on behalf of the committee, it is simply impossible, especially in the present financial condition of the College Day Association, which, after the loss of its funds through the failure of Messrs. Arbuthnot, is engaged in raising money towards a new Permanent Fund, to send a separate invitation or intimation to every one of the former students of the College. Besides, no former student should so far stand

on ceremony as to make his presence at the celebration conditional on his being individually invited. Nearly a month's previous intimation is given in the newspapers, besides which a separate notice is sent to every former student who has taken the trouble to have his name enrolled in the College Day Association. It is to be hoped that in future years every former student, whether a member of the College Day Association or not, will regard himself as specially invited and will take the trouble to inform himself as to the date and other particulars instead of making the Committee responsible.

Another subject discussed at the Conference was the plan which has been adopted of employing paid agents for enrolling members and collecting subscriptions when there are so many former students both willing and able to do the work gratis. But it is one thing to be able and willing to do a piece of work and quite another thing to *do* it; and though the employment of paid travelling agents is not an ideal arrangement, yet in view of the difficulty which undoubtedly exists of inducing not only former students of the College but the educated men throughout the country to translate their general sympathy with a cause or a movement into particular acts of practical support, and in view of the failure of attempts made by the College Day Committee in past years to enlist and organise voluntary co-operation, the present arrangement is the best which can be made under the circumstances.

THE public meeting in the Anderson Hall was presided over by Khan Bahadur Mahomed Aziz-ud-din Sahib, Collector of South Arcot. After giving the toast of the King-Emperor, the Chairman proposed the health and prosperity of the College. In doing so, he said that though his student days in the College did not cover any great length of time, he felt more than once while engaged in the struggles of life indebted for strength and wisdom to the inspiring influence of Dr. Miller. Having made this acknowledgment, the speaker glanced back upon the twenty-nine years which have passed since he left the College, and expressed his conviction that many of the social and political developments which had taken place in the interval were due to the education imparted to the people. The progenitor of this cause was the Government which deliberately set itself to the task of elevating the people to their proper position in the civilized world.

If for nothing else, for this boon alone, India could never be too grateful to England. Ideas as to the formation of an Indian nationality, as to social reforms and as to political privileges, were all due to this one primal cause. No previous Government, whether Hindu or Mahomedan, could lay claim to anything worth the name in his direction. There had been a few great rulers in the past, but the

means adopted by them for the elevation of the people proceeded on altogether different lines. If Indian patriots were anxious to-day to put an end to infant marriages, to bring about the remarriage of widows, to elevate the depressed classes and to contend for the rights of their fellow-countrymen in distant Africa, it was all due to the intellectual advancement of the people under the auspices of British rule. Intellectual culture was the best gift on earth and it is this in its improved form which has come to India through the schools and colleges established by the general policy of Government. The speaker went on to say that increased intelligence brought with it increased responsibilities, and that it was to be feared that these responsibilities had been lost sight of by some educated Indians ; so much so that apprehensions had been awakened as to whether education was not at the bottom of anarchical activities. After long and careful pondering, he had no hesitation in declaring that this idea was erroneous. He was never able to conclude that the Western education imparted in our Colleges had had anything to do with the unfortunate incidents which had lately tarnished the good name of the Indian people, always known to be level-headed and constitutional. He was of the honest opinion that, if the situation was being saved, it was due to the diffusion of education and the increased number of the educated people now in the country. Even when education had been put to a wrong use it seemed to him much easier to fight against perverted intelligence than against fanaticism and ignorance. The repressive measures adopted by the Government should be looked upon in the light of stern proceedings to which a schoolmaster is sometimes forced, much against his will, to have recourse in the interests of discipline and orderliness among his scholars. When anarchy prevailed in any part of the country the Government responsible to the public for the preservation of peace must necessarily do its duty and eradicate the evil by all possible means. In his opinion, repressive measures were absolutely necessary in the interest of their intellectual advancement, and the civilisation which they valued so much. The speaker then proceeded to complain that the development of character among Indians was not keeping pace with the intellectual development and instanced the apathy of Indians towards the depressed classes.

THE reply to this toast on behalf of the College was made by Mr. Russell, who began by expressing the desire of the authorities of the College to associate themselves with the resolution of sympathy passed that morning in connection with the death of Dr. Cooper, whose goodness of heart, splendid devotion and marvellous tenacity of purpose those who, like himself, had been Dr. Cooper's younger

colleagues could not but recall afresh at such a time. Mr. Russell then proceeded to speak of the present financial position of the College.

"Three years ago," he said, "when replying for the College on an occasion similar to this, I set before you the scheme for the enlargement of the College buildings which had just then been entered upon. I then told you that the undertaking was estimated to cost Rs. 2,60,000. It was a large sum of money, and it was not at all clear then where it was all to come from. To-day I have the privilege and the pleasure of announcing to you that it has all been found. Government have been pleased to give or to promise to give Rs. 82,000; our friends outside India have sent us Rs. 1,02,000; our friends in India have contributed Rs. 63,000; while interest and the sale of old materials have brought us Rs. 14,000;—all which together makes Rs. 2,61,000. Whether the money is being well spent, I leave you to judge: the buildings are there to-day for all men to see. But, with your permission, I should like now to tell you that those buildings and the equipment of them will cost much more than we originally thought. One part of the buildings, namely the north-west portion, has been built in three storeys, whereas as originally designed it was to have had only one storey. This very big 'unforeseen contingency,' we were fortunately able to meet from ordinary College revenue last year: but that alone has run the cost, on the basis of the old estimate, up to Rs. 2,68,500; nor can we stop there, I fear. We have been forced to admit that the original estimates under the heads of Gas, Electricity and Apparatus were much below the mark. In fact, before we are done with the scheme, I shall be glad if we get through under Rs. 3,00,000. And where is the required balance to come from? I do not know. As I said to an old student the other day who asked me the question, 'If *you* give it to me, then I shall have it and know where I got it from!' But seriously, Gentlemen, what I propose to do, with the sanction of the College authorities, is this. If I close the New Buildings Fund at Rs. 2,60,000, charging against it the cost of the site, of the actual structure and of the furniture, I shall carry over to a new Fund, to be called Apparatus and Equipment Fund, the balance, and proceed to charge the items falling under these heads to that account. Now, students of the College, both present and former, have rendered splendid help so far. You have contributed or raised between you Rs. 20,000; but as I am recalling what was said three years ago and have told you how the cost was then *under*-estimated, I must now remind you that certain sources of help were then apparently *over*-estimated. I said three years ago that you might contribute Rs. 50,000. If you will justify that perhaps somewhat extravagant estimate and give the balance of it or some appreciable portion of the balance—Rs. 30,000—to the

Apparatus and Equipment Fund, the College will then have all the money it requires for this immediate purpose. Anyhow, I ask you to see what you can do, for the Fund has been opened and I have already received about Rs. 600 expressly for it. The money must be found somewhere, and some of us are resolved that the usefulness of the College shall not be crippled for want of some £2,000.

"But to pass from this subject,—vital as it is to the prosperity of the College. A matter no less important is the maintenance of the College in a state of educational efficiency, as regards the staff. And here again it is largely, though not exclusively, a question of money. It is not much use having adequate buildings and equipment, unless we have also an adequate staff of professors and teachers. Now, in this connection we expect to welcome in the coming year a new and valuable ally. As some of you know there has for many long years been what in political language is called an *entente cordiale* between the Christian College and the Church of Scotland College. That *entente* is now in the coming year to be converted into a formal alliance. The Church of Scotland, while it closes its own school, is not abandoning its educational policy in Madras. By union with the Christian College, it lays down no part of the responsibility it feels it owes to the people of this land; on the contrary, it seeks to discharge that responsibility more thoroughly and efficiently. In the coming year we hope that the Church of Scotland will send the College two new professors to strengthen the staff."

MR. RUSSELL went on to refer to various educational topics of current interest, and in conclusion reverted to the significance of the union between the Church of Scotland and the Christian College. The two uniting bodies, he said, were setting aside the differences that existed between them and also their more individual interests, with the object of securing educational efficiency. Yet he had been astonished of late to find in certain quarters an attempt being made to discount Missionary bodies as educational agencies, as if education with them was a secondary thing. Missionaries had established educational institutions in this land because they were not afraid of truth, wherever it came from. They believed that truth was one as well as diverse, and that they could do nothing against truth but for the truth. Was the knowledge of God to be excluded from their system of education? To this question, Missionary educationalists had all along most emphatically said "No," and they had sought to give to India the highest and purest knowledge of God that had been imparted to themselves, and at the same time had sought fearlessly

to bring to the people of India all other truth, believing as they did that all truth was of God. Were they now, to-day, in the twentieth century, to be discounted as educationalists, when the policy that had been consistently pursued was finding its clearest justification and its widest acceptance? He thought not; he thought at least the *alumni* of the Madras Christian College would not so discount the Missionaries.

THE next toast on the programme was that of Dr. Miller, which was proposed by Mr. R. Srinivasa Aiyar, M. A., Deputy Accountant-General of Madras. Mr. Srinivasa Aiyar dwelt upon the comprehensive nature of the toast, inasmuch as Dr. Miller was the central figure of the College to whom everything and everybody connected with the institution was related. It was an unerring instinct of the people—the voice of the people is the voice of God—which led them to speak of the Institution and its scholars as the Miller School and Miller's boys. The man who really spent himself, his energies, his talents and his wealth for the good of the people would soon be found out, however retiring and modest he might be. The sacrifice was all the greater and more remarkable when it was made for a poor, distant and alien people. It was the name of such a man that he wanted them to honour and cherish on an occasion like this—once a year when old friends met, old and new students of our *Alma Mater* mingled in brotherhood, old Professors and old students got a glimpse of each other and remembered through the years which had rolled by what each owed to the other. Twenty-five years ago, Mr. Srinivasa Aiyar's father, an old gentleman, ignorant of English but versed in the Sastras, brought his only son to the College to hand him over in true Hindu fashion to Dr. Miller who was at the time surrounded by a large number of his boys. What struck the father most was that though he was ignorant of Tamil, Dr. Miller was able to move on the most affectionate terms with his pupils, whom he called by their proper names and to each of whom he had something to say. The father asked Dr. Miller how, when he himself found it enough trouble to take care of a single boy, he was able to look after so many. The gift Dr. Miller had for recognising individual boys was something wonderful, seeing how difficult, except in the case of persons of long acquaintance, is recognition of faces through the barriers of race and civilization. "I do not know," the speaker continued, "whether any of us tried to explain this wonderful gift of our master. There is an old Sanskrit saying that the cow and the calf rush towards each other even in the midst of thousands of similar cows and calves. The secret in both cases is true love and sympathy. Dr.

Miller comes nearest to our ancient Hindu ideal of teacher. Next to mother and father comes the Guru as the object of a Hindu's veneration. To the Hindu, the teacher is not one who makes him a bookworm or passes him through the examination well but one who lives with him day and night, feeds him, serves and is served by him and who finally sends him into the world as an efficient householder and a useful citizen. Our European professors, such of them as come up to this ideal, have their true reward in the affection and reverence of their pupils. Their names are embalmed in the hearts of the families of the young men whom they have trained. Persons who have taken to teaching as a mere profession should not quarrel or feel hurt if they find that they do not receive the same affection and reverence which we show towards Dr. Miller and teachers of Dr. Miller's stamp. Dr. Miller was the first in Madras to found hostels for students, hundreds of whom have come under his private charity and private chastisement. The Christian College, its several hostels and the thousands of students who have passed and are passing through its halls and hostels, loudly proclaim what a single great soul like Dr. Miller can do for the people of this country. It is no exaggeration to say that education in Southern India for the last fifty years has been synonymous with Dr. Miller's activities."

IN reply to this toast, the letter from Dr. Miller which we publish elsewhere was read by Mr. Meston. The toast to our young friends, which was proposed by the Secretary, Dr. Vijiaraghavulu, was responded to by Mr. Malekondaiyya, a student of the B. A. Senior Class. The proceedings were brought to a close by a vote of thanks to friends present, proposed by Rao Sahib T. Raghaviah.

WE have pleasure in recording that Mr. Meston was elected last month a Fellow of the University by the vote of the Faculty of Arts.

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